

ANTI-SLAVERY BUGLE.

OLIVER JOHNSON, Editor.

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THE BUGLE.

Specimen of Sectarian Anti-Slavery.

RANDOLPH, Sept. 5, 1849.

OLIVER JOHNSON: Dear Sir—We are often told by members of the different religious sects, that they are "as much opposed to slavery as any body," and would be as glad to see it abolished: that they only differ from us as to the means to be used. We have been somewhat slow to credit these assertions, and many zealous friends of humanity have not hesitated to pronounce them hypocritical and false, on account of the entire lack of zeal, interest, and active effort which pervades the different branches of the Church on this subject. They have concluded—and it appears to me very justly, too—that if the Church really considered Slavery to be a sin worthy to be classed with dancing and Sabbath breaking, she would not long be at a stand as to the means to be used for its overthrow. Unfortunately for their professions, it so happens that circumstances now and then transpire which unmask their pretensions, leaving the real character of sectarian Anti-Slavery fully exposed to view. An incident to the point has recently occurred in this place.

A colored woman, who is a widow, with several small children, had gone from Poland to Akron, intending to remain there for a time; but not obtaining employment suited to her expectations, she sent word to some friends in this place, desiring them to rent a house for her to occupy for a short time, till she could see what farther arrangements it would be advisable to make. They accordingly engaged a small unoccupied house adjoining the premises of a man who is a Free Soiler, and Deacon of the Disciple Church in this place. As soon as this man learned that the colored woman, who is a person of good character and a member of the Methodist Church, was coming to occupy the house, he went to the person who owns it, claiming that it stood about one-half on his land, (which no one believes, and which he never before pretended,) and forbade her letting the colored woman and her children occupy it. This is the man who, about three years ago, when the Church passed resolutions declaring slaveholding to be man-stealing and that they would no longer fellowship slaveholders as Christians, immediately after the passage of the resolutions, (it being the "Lord's day") in great excitement and wrath, seized the communion table of the church and carried it away. I suppose he wanted to preserve the sacred thing from pollution. Yet this man is a great stickler for "Ordinances"—and as they are the main spokes in the sectarian wheel, he, of course, goes unrebuked and still continues to carry around the bread and wine every Sunday.

Such is the spirit that finds a welcome and dwells securely in the bosom of the Church. Such the men who minister at her altars and sacred feasts; clamoring loudly for Sabbaths and sacraments, and denouncing all efforts for reform. Such the religion that slinks proudly through the land with "garments dyed in blood," making long prayers "in the synagogues and corners of the streets," and under the shadow of whose spire-clad temples man sells his brother for paltry gold. Too spiritually proud to acknowledge any merit or "saving efficacy" in good deeds performed without her pale,—standing sullenly aloof from all progressive and reformatory influences,—hide-bound and constipated by a barbarous and superannuated theology, and blindly fancying herself to be the only chosen and ordained instrumentality for a world's salvation, it is not surprising that, to bolster up her jostled reputation and secure a market for her theological wares, forged to flinty consistency by the persecuting fires of centuries, the Church should fiercely denounce those who, standing outside her sanctuary or

thundering beneath her pulpit stairs, are loudly calling upon "God's elect" to advance. What! the Church advance, and that, too, at the bidding of the unbaptized! Shall the uncircumcised pluck her reverend ordained clergy by their robes and direct their feet in the paths of life and salvation! But perhaps the great bulk of those who compose the Church are more to be pitied than blamed. Placed in circumstances where they have been compelled to breathe the putrid atmosphere of politics and sect, where they have been made the tool, the cat-paw of political demagogues and the appendage of sectarian priests, it is not to be wondered at that they should be wholly unconscious of the weight of the fetters that bind them, and that truths and principles which are of vital importance to the happiness and well-being of man, are to them as insipid as water to the drinker.

It is gratifying to every friend of progress to know that the magic spell which these portly, purse-proud organizations, styling themselves "the Church," have exercised over the minds and consciences of men, is being broken, and their power rapidly declining. In their stead is being cultivated and developed a high and holy reverence for humanity, a common feeling of brotherhood and a love which "seeketh not her own." Instead of cold, stupid Sunday ceremonialism, there is a refreshing and happy commingling of human sympathies and affections around the altar of our common humanity, dedicated to man, his elevation and redemption.

Those who have flouted in robes ecclesiastical, who have raised the terrific cry of heresy against the world's reformers, are destined to witness the sceptre which they have grasped and wielded with a tyrant hand, rapidly "depart from Judah and the law-giver from between his feet." Let no one then be terrified when a false Church sends forth from her gory battlements the cry of "infidel," nor be frightened at the roar of her excommunicatory thunders. Like the scuttling fish, it is her policy to darken the waters, thinking thereby to evade pursuit.

Yours, truly, J. F. S.

Selections.

From the North Star.

To Capt. Thomas Auld, formerly my Master.

No. 4 ALEXANDER-ST., ROCHESTER, }
September 3d, 1849.

Dear Sir—I propose to celebrate this, the 11th anniversary of my escape from your dominion, by addressing to you a friendly epistle on the subject of slavery.

I do this partly with a view to the fulfilment of a promise I made you on this day one year ago, and partly to neutralize certain charges which I then brought against you.

Ungrateful and unjust as you, perhaps, deem me, I should despise myself if I could wilfully malign the character even of a slaveholder; and if, at any time, I have appeared to you guilty of such conduct, you have greatly misapprehended me. I can say, with a clear conscience, in all that I have ever written or spoken respecting yourself, I have tried to remember that, though I am beyond your power and control, I am still accountable to our common Father and Judge,—in the sight of whom I believe that I stand acquitted of all intentional misrepresentation against you. Of course, I have said many hard things respecting yourself; but all has been based upon what I knew of you at the time I was a slave in your family. Of the past, therefore, I have nothing to take back; but information concerning you and your household, lately received, makes it unjust and unkind for me to continue the style of remark, in regard to your character, which I primarily adopted. I have been told by a person intimately acquainted with your affairs, and upon whose word I can rely, that you have ceased to be a slaveholder, and have emancipated all your slaves, except your poor old grandmother, who is now too old to sustain herself in freedom; and that you have taken her from the desolate hut in which she formerly lived, into your own kitchen, and are now providing for her in a manner becoming a man and a Christian.

This, sir, is indeed good news; and is all the more gratifying to me, since it deprives the pro-slavery public of the North of what they deem a powerful argument against me, and the abolitionists generally. It proves that the agitation of the subject of slavery does not hinder, if it does not help, the emancipation of slaves at the South. I have been frequently told that my course would have an unfavorable influence upon the condition of my friends and relatives in your possession; and the common argument against abolitionists may be stated as follows: Let slaveholders alone, and they will emancipate their slaves; and that agitation only retards the progress of the slave's liberation. It is alleged that the slaveholder is induced to clutch more firmly what is attempted to be wrested from him. To this argument your case is a plain contradiction. If the effect of anti-slavery agitation were such as is thus alleged, you would have been among the first to have experienced it; for few slaveholders in this land have had a larger share of public exposure and denunciation than yourself; and this, too, from a quarter most calculated to annoy, and to provoke resentment. All this, however, has not prevented you from nobly discharging the high duty you owed alike to God and to the slaves in your possession. I congratulate you warmly, and I rejoice most

sincerely, that you have been able, against all the suggestions of self-interest, of pride, and of love of power, to perform this act of pure justice and humanity. It has greatly increased my faith in man, and in the latent virtue even of slaveholders. I say latent virtue, not because I think slaveholders are worse than all other men, but because, such are the power and influence of education and habit upon even the best constituted minds, that they paralyze and disorder, if not destroy their moral energy; and of all persons in the world, slaveholders are in the most unfavorable position for retaining their power. It would be easy for me to give you the reason of this, but you may be presumed to know it already.

Born and brought up in the presence and under the influence of a system which at once strikes at the very foundation of morals, by denying—if not the existence of God—the equal brotherhood of mankind, by degrading one part of the human family to the condition of brutes, and by reversing all right ideas of justice and of brotherly kindness, it is almost impossible that one so environed can greatly grow in virtuous sentiment.

You, however, sir, have risen superior to these unhallowed influences, and have added another striking proof to those already existing, that the heart of the slaveholder is still within the reach of the truth, and that to preach to him the duty of letting "the oppressed go free," is not in vain.

I shall no longer regard you as an enemy to freedom, nor to myself—but shall hail you as a friend to both. Before doing so, however, I have one reasonable request to make of you, with which you will, I hope, comply. It is this: That you make your conversion to anti-slavery known to the world, by precept as well as by example. A publication of the facts relating to the emancipation of your slaves, with the reasons that have led you to this humane act, would doubtless prove highly beneficial to the cause of freedom generally,—at the same time that it would place yourself in that high estimation of the public mind to which your generous conduct justly entitles you. I think you have no right to put your candle under a bushel. Your case is different in many respects from that of most repentant slaveholders. You have been publicly and peculiarly exposed before the world for being a slaveholder; and, since you have ceased to be such, a just regard for your own standing among men, as well as a desire to promote the happiness of a deeply injured people, require you to make known your sentiments on this important subject.

It would be truly an interesting and a glorious spectacle to see a gentleman, and a slaveholder, laboring together for the overthrow of American slavery. I am sure that such an example would tell with thrilling effect upon the public mind of this section. We have already had the example of slaves and slaveholders, side by side, battling for freedom; but we yet lack a master working by the side of his former slave on the anti-slavery platform. You have it in your power to supply this deficiency, and if you can bring yourself to do so, you will attain a larger degree of happiness for yourself, and will confer a greater blessing on the cause of freedom than you have already done by the generous act of emancipating your own slaves. With the example before me, I shall not despair of yet having the pleasure of giving you the right hand of fellowship on the anti-slavery platform.

Before closing the present letter, I wish to set you right about a matter which is, perhaps, of small importance to yourself but is of considerable consequence to me. In your letter, written three years ago, to Mr. A. C. Thompson, of Wilmington, respecting the validity of my narrative, you complained that I failed to mention your intention to emancipate me at the age of 25. The reason of this failure is as follows: You will remember that your promise to emancipate me preceded my first attempt to escape; and that you then told me that you would have emancipated me, had I not made the attempt in question. If you ask me why I distrusted your promise in the first instance, I could give you many reasons; but the one that weighed most with me was the passage of a law in Maryland, throwing obstructions in the way of emancipation; and I had heard you refer to that law as an excuse for continuing your slaves in bondage, and, supposing the obstructions alluded to might prove insuperable barriers to my freedom, I resolved upon flight, as the only alternative left me short of a life of slavery. I hope that this explanation will be satisfactory. I do not regret what I have done—but rather rejoice in it, as well for your sake as mine. Nevertheless, I wish to be fairly understood, and have, therefore, made the explanation.

I shall here conclude this letter by again expressing my sincere gratitude at the magnanimous deed with which your name is now associated—and by repeating the ardent hope that you will publicly identify yourself with the holy cause of freedom, to which, since I left your service, I have been most unremittingly devoting myself.

I am, Dear Sir,

Very respectfully yours,

FREDERICK DOUGLASS.

A MISSOURIAN'S HOPE.—A letter from a citizen of Weston, Missouri, an extract of which is given by the Examiner, remarks of his own neighborhood, that "A general conviction prevails that slavery will not exist many years. Mr. Benton is going through the State making speeches against the extension of Slavery, although he does not attack the institution here. It is the opinion of all intelligent men I have conversed with on the subject, that Benton will, at a proper time, urge the people of the State to adopt some project of emancipation. For myself, I shall be in favor of any plan that will secure this object in the speediest manner."

The Universalist General Convention for the United States and Canada, meets this year in Cincinnati, Ohio, on the first Wednesday in October.

From the New York Evening Post.

Number of Slaveholders in the United States.

No census has ever given us the number of slaveholders. We hear and see and feel so much of their power, that we are apt to confound them with the white population of the South. It is one of our popular delusions that every Southerner is the owner of slaves; whereas, in fact, the people who are forever threatening to dissolve the Union unless permitted to govern it, are a very small landed aristocracy.

In "An Address to the Non-Slaveholders of the South," published a few years since, there was a long array of arguments and statistics to prove that each master could not, on an average, have less than ten slaves. Of course, on this average, the slave population divided by ten, would give the number of owners. It is 2,487,711. The number deducted from the white males over twenty years old, in the slave States and territories, viz: 1,016,397, would give us 767,596 adult white non-slaveholders.

A fact has recently come to light, which most conclusively proves that this supposed average of ten slaves to a master, is very far below the true number. It seems there has been a late census (1848) taken in Kentucky, of voters, of slaves, and of slaveholders. Mr. Underwood, of that State, in a recent speech, published in the New York Express, gives the number of voters (1848) as 139,612—the number of slaves 192,470, and the number of slaveholders eight hundred and seventy-three, being an average of more than twenty-two slaves to each master.

Now, let it be recollected that the slaves are necessarily less concentrated upon Kentucky farms than they are upon the large cotton and sugar plantations of the more Southern States. It is well known that the great planters hold from one hundred to twenty hundred slaves.

A letter from the parish of Ascension, Louisiana, giving an account of the ravages of the cholera, lately published in the newspapers, says: "Mr. Trist has lost 30 negroes, Kemmer 34, Deile 40, Minor 66, Col. Bibb has lost 74, Bishop Polk 64." But let us apply even the Kentucky ratio, obviously too small, to the whole slave region, and the result is astounding. The whole number of slaves, men, women and children, were by the last census, 2,487,711. This number divided by 22, gives 113,077 as the sum total of the slaveholders in the United States. Beyond all question, even this is an exaggerated estimate.

We see in this result the index of the vastness of the evil, made by the slaveholders themselves, of their number.

Mr. Horace Mann, in a speech, 30th June, 1848, in the House of Representatives, observed, "I have seen the number of actual slaveholders variously estimated, but the highest estimate I have ever seen, is three hundred thousand." He was here interrupted by Mr. Gayle, of Alabama. "If the gentleman from Massachusetts has been informed that the number of slaveholders is only three hundred thousand, then I will tell him, his information is utterly false." Mr. Mann then said, "I will tell the gentleman tell me how many there are?" Mr. Gayle—"Ten times as many." Ten times three hundred thousand being three millions, there were, according to the gentleman from Alabama, more slaveholders in the country than slaves! Mr. Mead, of Virginia, seeing the awkward position in which Mr. Gayle had placed himself, came to his relief by remarking, "When father or mother owned slaves, they were considered joint property of the family, and thus including the growth and the young there are about three millions interested in slave property." Thus was it attempted to neutralize one absurdity by another. Allowing, on an average, six persons to a family, the slaveholders, their wives and children, cannot, in the aggregate, exceed six hundred thousand, not the slaveholding voters one hundred thousand!

This small, but powerful aristocracy, wield the political authority of the States in which they reside, and this they do, not only by their wealth and superior education, but by making the masses believe that by protecting and perpetuating Slavery, they are promoting the general good. According to Mr. Underwood, there is a majority of 130,807 non-slaveholding voters, yet at the recent election, most of these men were wheedled and threatened into perpetuating the "patriarchal institution" in that State.

It is obvious that the power of the masters rests wholly upon the ignorance and subservience of the non-slaveholders. Hence the wrath and trepidation manifested by the slaveholders, whenever an attempt is made to enlighten the poor humble voters as to the influence of Slavery on their interests. Some years since, the New Orleans papers announced that 600 copies of an address to the non-slaveholders had been received at the post-office in that city, but that, instead of being delivered to the persons to whom they were addressed, they were burnt! Mr. Barrett has recently been arrested in South Carolina, and is now in prison. His sole offence, the only one of which he is accused, is that of having deposited in the post-office sealed wrappers, addressed to certain white citizens, containing a printed tract written by a native citizen of the State, and virtually addressed to the non-slaveholders of South Carolina. The tract points out various provisions in the State constitution, which, it contends, were contrived to give a political preponderance to the owners of slaves. It shows that the representation of the several counties in the legislature is apportioned according to the slaves, and not to the whole population.

Thus it appears from the tables given, that the two plantation districts of Georgetown and Beaufort, containing 7,763 whites, and 45,673 slaves, have, together, 6 Senators and 10 Representatives; while the district of Spartanburg, having 17,924 whites, and only 5,687 slaves, has but one Senator and five Representatives. In this manner care is taken to give to the few slaveholders more

representatives than to the many non-slaveholders. So far is this system carried, that less than one-third of the free white population elect a majority of the members of both houses of the legislature. The tract also shows that the property qualification for a seat in the legislature is virtually an exclusion of non-slaveholders. No man can be elected to the lower house, unless he possesses real estate worth \$700 clear of debts, or 500 acres of land and ten negroes! To be a senator requires double the amount of real estate.—The legislature being thus secured to the slaveholders, that body appoints the whole judiciary, including Justices of the Peace, and the Presidential Electors; and to perpetuate this monopoly of slaveholding power, no alteration can be made in the constitution but with the assent of two-thirds of two successive legislatures. The writer proposed a voluntary convention to form a new constitution to be submitted to the legislature. Not a word is said against Slavery as unjust or criminal; but its pernicious influence with poor whites was pointed out, and its extension to the new territories, to which poor whites are flocking, deprecated. Yet for merely putting in the post-office this tract, under blank covers, is Mr. Barrett treated as a felon, denounced as an "incendiary Abolitionist," and, as we learn from a Carolina journal, liable to "twelve months imprisonment, or one thousand dollars fine." Nay, we are assured "where is more than a possibility that Mr. Barrett may be indicted for an offence, the penalty of which is death, without benefit of clergy, and, assuredly, if convicted, all the Abolitionists in the United States cannot save him."

We see in these efforts of the slaveholders to keep their indignant fellow-citizens in ignorance of the wrongs they suffer, and of the rights to which they are entitled, and to punish whoever would enlighten them; a despotism as jealous and as heartless as any known in the Old World.

Our 100,000 slaveholders are now threatening 30,000,000 of people with rebellion and civil war, if forbidden to establish, over vast regions of the American continent, now free, the system of white servitude, with a landed aristocracy like that with which South Carolina is cursed. To their insolent and iniquitous demand the *Wilnot Provis* interposes a stern denial. Yet multitudes of northern citizens, recreant to their own republican professions, and actuated by the most selfish, sordid motives, are devising how they may co-operate with the champions of human bondage in preventing the enactment of the *Provis*. Many Whig leaders, fearful of offending their Southern friends, are accepting contempt upon the *Provis*, by calling it "an abstraction," and denouncing those who insist upon it, a *factum*. The Hunker democracy, in the face of the world, unblushingly avow that they cannot consent to divide the party, and sacrifice their expectations of power and emolument merely to secure the future liberty and happiness of New Mexico and California.

When we read of the princes of Dahomey or Gaboon entering the villages of their neighbors, burning their homes and carrying off their people to be sold into perpetual Slavery, none can be found here so stolid or so politic as not to shiver with horror at the tale, but when it is proposed to open a new market for property thus acquired in a vast territory which we found free, and by force of arms have subjected to our rule, we find even in the State of New York, a party unwilling to express any opinion upon the subject by which, as a party, they will be bound, lest they peril thereby their political fortunes. It is a saddening reflection, that with all the political and social advantages which are enjoyed under American institutions, there should be so little difference, morally, between Gaboonism and Hunkerism, between the leaders in Dahomey and the leaders at Rome.

Abolition of Slavery in the Portuguese Colonies.

We are gratified to learn that there is now a fair prospect that a law will soon be passed in Portugal for the Abolition of Slavery in all the colonies of that country. A bill for that purpose was read in the Chamber of Peers at Lisbon on the 25th of May last, and the Committee on Colonial Affairs, to whom it was then referred, made their report on the 25th of June, approving the bill and recommending its adoption by the Chamber. The bill provides,

I. That the children of slaves born after the date of the law shall be free from the moment of their birth.

II. That all slaves who enter any territory or ship of Portugal, after the date of the law, from whatever motive, shall be considered free from the moment that they enter such territory or ship.

This clause is thus qualified: In those countries where Slavery is sanctioned by law, if slaves go on board a Portuguese ship, while in any port of such country, that they are of course amenable to the laws of that country while the ship is in port; but if they be carried out of the port, they shall be free from the moment the vessel is clear of the port. The persons who decoy them or take them away, however, are to be held responsible for their value. Slaves accompanying the embassies which African potentates send to the Governors of Portuguese colonies, may be held as slaves while the embassy is in the country, but will be set free if they remain after the embassy has left the Portuguese territory.

III. The transportation of slaves from one Portuguese port to another, or from a Portuguese port to a foreign country, is strictly prohibited.

IV. All slaves now belonging to the State are declared to be immediately free, on the publication of the law; and all who may hereafter become its property are, at the moment they become so, declared free.

V. Every person throughout the Portuguese empire, is to be considered a freeman unless he can be legally proved to be a slave.

VI. In each Portuguese ultra-marine colony, there shall be kept books for the registration of the slaves; and it shall be the duty of every slaveholder to see that the names of his slaves are entered, with the descriptions necessary for their identification. No person who is not registered can be held as a slave.

VII. If a slaveholder shall cause to be registered as a slave the name of a person legally entitled to liberty, he shall forfeit all his slaves, who are to be immediately declared free; and he himself is to suffer the penalty usually imposed on the kidnapper.

Slaveholders are also required to report every half year any alterations which may have occurred in relation to their registered slaves; and if they omit to make this report for three successive half years, their slaves are to be forfeited and declared free.

VIII. The slave, or any of his friends, may demand his emancipation at any time by paying his master the price fixed by the laws, chosen one-half by the master and one-half by the civil authorities.

IX. Curators of slaves shall be appointed in each of the ultra-marine colonies; whose duty it shall be to superintend the execution of the law, and to do all in their power to protect the slave and promote emancipation.

From this outline of the provisions of the proposed law, it will be seen that the friends of emancipation in Portugal are disposed to do their work thoroughly. If the bill passes, Slavery will cease at no distant day in every part of the Portuguese empire. The number of slaves in that empire, since the separation of Brazil, is computed at from 50,000 to 60,000, nearly 30,000 of whom are in the settlements along the eastern coast of Africa; about 6,000 in the Cape Verde Islands; and the remainder, chiefly in the settlements and on the islands along the western coast of Africa.

—N. Y. Observer.

West India Emancipation.

"Emancipation has ruined the British West India Islands, through the sugar interest, all the world knows, by converting slave into free labor, and so enhancing its price; while the Spanish Islands, still in possession of a cheap slave labor, as of old, are able to sell sugar at a profit, even in England, at prices at which the Jamaica planters cannot even produce it, they prosper and grow rich, while the British Islands grow daily poorer and poorer."

Ah, yes! By enslaving 600,000 of God's intelligent creatures the planters of Cuba grew rich, and that is a good authority for the preservation of the island from destruction! This writer's idea of ruin is a state of things in which the profits of planters are more or less diminished, by their inability to possess unrequited labor in violation of every principle of justice. Their loss outweighs all the gains of freedom to hundreds of thousands! The liberty of thousands is valueless when put beside the unjust gain of scores! This is the substance of the theory on which has been based the stile cry that emancipation has ruined the British colonies.—Boston Rep.

OFFICIAL CORRESPONDENCE.—The secular papers are discussing, with an earnestness which indicates the strength that the anti-slavery feeling has acquired, the refusal of Secretary Clayton to give a passport to a colored freeholder of Pennsylvania, who desired to go abroad. It is pleasing to observe, in this discussion, that both accusers and apologists of the Secretary's conduct, take special pains to abhor the deed. The cowardly subservience it evinces to slaveholding pride and prejudice, finds no favor with either political party at the North. The pressure of the opinion, which has reached even the Secretary himself, who has been constrained to justify his course, by an appeal to the usage of the Department.—This has been proved untrue—several instances of passports given to colored citizens, and in some instances by Secretaries, themselves slaveholders, having been cited. But what if precedents were against it! No one pretends that these are of binding authority; and any man, whose mind was not tainted with unworthy prejudice, or enslaved by fear of the South, would, on his own impulse of justice and right, have granted the passport. It would not in the least extend the conduct of Mr. Clayton, if his line of precedents had been unbroken. We hope that so liberal a man as Mr. Clayton will yet be ashamed of his prejudice, and that the indignation with which such paltry injustice is regarded, will put an end to this absurd deference to the supposed wishes of slaveholders and negro-haters.—N. Y. Evangelist.

AGITATION.—There is a class of Northern men who will dance attendance upon power, and how down to slavery, if paid for it, with willing zest, whom the country must be made to understand. These men are ever croaking about agitation and agitators, and in their littleness of spirit, speak of both as weak and ephemeral. The Russ talks so of the Magyar; the Austrian of the Hungarian; the Briton of the Irishman; the proud and titled of serf or peasant, who dares assert or defend his rights. This has been, and is, the clamor of the privileged, the world over. Yet what but this spirit has won for the world the Liberty it enjoys! What else can secure it that larger freedom which is promised as our common birthright! The rocking breeze knits, deep and strong, the roots of the forest oak, and enables it to withstand the fury of the wildest blast, and earnest, honest agitation among men is the only power on earth, which can sweep away desolating despotism, and plant down the man, rock firm, in every right which God and Nature has given him.

The selfish possessors of Power and Place, and their hirelings, will always object to this; a trusting and generous spirit never.—Cleveland True Dem.

THE SLAVE MARKET.—The Cholera has carried off more than 15,000 slaves, and the result has been that slaves have increased in value, and a greater demand is made for them in the Maryland and Virginia markets.